



of their minds by standing up, going to certain seats kneeling in the sides to be prayed for) has been employed, by the Rev. James Davis, a Congregational minister in the eastern part of Connecticut, where he (Mr. N.) was subsequently called to labor; that the ultimate fruit of them every where, was fanaticism and discord; that, in more than one place, the spirit of those generated such an uncontrollable excitement as to distressing effects. His judgment, therefore, long since formed; tested by much experience both in the Presbyterian Church, and in *New England*; and rendered more and more decisive by every day's additional observation, is, that the whole array of the "measures" in question, is opposed to the meekness and humility of the Gospel; that it tends to nourish a spirit of ostentation and conceit, and censoriousness; although it may appear to be productive of a greater number of conversions in the beginning, a less obtrusive system may be expected to produce more genuine and more abundant fruit in the end.

Let it not be said, that calling out inquirers to "anxious seats" is the only effectual method of ascertaining who are under serious impressions, and who are not. It is not quite as effectual, and much less explicable, to give a public invitation to all who are in any degree seriously impressed, or anxious, to remain after the congregation is dismissed, or to meet their pastor the next evening, in some convenient apartment, for the purpose of disclosing their feelings, and of being made the subjects of instruction and prayer? Nay, why is not the latter method very much preferable, in every respect to the former? It affords quite as good an opportunity to ascertain numbers, and to distinguish persons and cases. It furnishes far better opportunity to give distinct and appropriate instruction to particular individuals. It prevents the mischief of dragging into public view, and even to the expectations of those who attended them, the Christ-fellowship, and promise still to adorn their *[Miss. Herald]*.

THE UTILITY OF PIEDMONT.—The following extract of a letter from a Protestant clergyman in France to the Editors of the *New York Observer*, throws additional light on the origin and character of the disturbances in Piedmont mentioned in our last:

The revival, which has taken place in our days in many churches, has also been felt in some parts of the valleys of Piedmont. The lamented *Felio Neff*, whose evangelical labors have been so abundantly blessed, has journeyed into the valleys, announced with energy the Gospel; he preached Christ crucified in the same places where the disciples of the Crucified had sealed with their blood their fidelity to their Redeemer, and the sermons of Neff were a means of awakening some souls. Other pastors and evangelists betook themselves afterwards to these valleys; they distributed Bibles and religious tracts; they held meetings for religious instruction; and their preaching having been accompanied with grace from on high, there was soon formed a small pious congregation, who exhibited against these valleys the life and zeal of the *spirit of the Word*.

Then commenced an obstinate persecution on the part of the Socinians of Piedmont. They were irritated, as *Universalists* always have been, in all countries, when they have seen souls converted to the "secret," while they themselves were left in darkness; was owing rather to your regard for the "truth," and for your "friend," than to any hearing they might have upon yourself. May I not hope, then, that you will give a place in the columns of your paper, to a few thoughts, which the perusal of the notice just referred to suggested to my mind? (a)

They wrote "as if" a man might from Christian motives authoritatively urge upon his "guiltless" brother this alternative; to be his slave till his dying breath or to spend his days on the coast of Africa. The *Universalists* might reply, that you are not offended by the language of that communication; and that the deep "secret," while it separates awakening souls from *Universalists*, is the only cause of their *Universalism*. And if there be any whose vanity would dispose them to *press* forward to such a seat in the presence of a great assembly, to meet their pastor, and a few friends, in a similar state of mind, with themselves in a more private manner, the church, I apprehend, can promise herself little good from the multiplication of such members.

After all, what is the *ultimate effect* of this system of "new measures," as it is commonly called? Does it continue, like the ordinance of God's own appointment, to add and to edify from year to year, without abatement or weariness? Not at all. In those places in which the practice of calling out the serious, the anxious, and the hoping to the aisles, or to particular seats, as habit or caprice may dictate, has been most extensively and longest in use, all experience testifies, that when the novelty of the expedient has worn off, its exciting character is at an end; and that it soon becomes as powerless and inefficient as any other old story. This is notoriously the case in many parts of the western country; and it will soon be found to be the case in those eastern portions of the country, in which *Universalist* preachers now in high vogue. The truth is, that *Universalism* is the greatest enemy of Jesus Christ, and that it shrinks from no means, however revolting, to satisfy its *vengeance*!

The Christian minority have been obliged to separate from the Socinian majority, on account of the bad treatment and insults to which they were continually exposed. Many of the common people of the highest class have been converted to the *Universalist* faith, which reminds us of the excesses of the pagans against the primitive Christians. The general consistory (a Table) of the *Waldenses*, have encouraged rather than disapproved this unwholesome conduct.

The hatred of *Socinians* against awakened souls, proceeded so far that in one instance, pastors employed their credit and influence to exclude from the common burial-ground the remains of a Christian woman, generally honored with the name of *mother of the poor*. And why were they unwilling to admit into the asylum of the dead this *Christian* soul? Simplicity, because she had attended the religious meetings of the *Socinians*. The Catholic authorities were under the necessity of guarding her coffin with an escort of soldiers, to protect it from the violence of those *Socinians* or *Universalists*. More than once meetings for religious instruction have been disturbed, and even broken up by the most culpable violence. The members of these assemblies have been assailed with stones and clubs, and some of them have been left for dead upon the spot. The *Universalists* are not less obnoxious against the pious, who opposed no other resistance than mildness and patience. One of these Christians was lately called before a judge, who asked him: "Have you not also struck those who struck you?" "No," he replied, "How! have you, a large strong man, suffered yourself to be beaten without returning the blow?" "My religion forbids it; Jesus Christ, who died for us, forbids it; he reserves vengeance to himself." Another Christian writes: "I met a man who wished to take my life. Passing near me, he threw a club at my head. I was struck from the *thrust of his weapon*, and as it was a person whom I had never offend, I asked why he had attacked me. He replied: 'You are the head of an infamous sect; I wish I had broken your bones.' I said to him: 'May the Lord bless you!' and he said: 'May God kill you! for if he does not do it, I will!' and in this temper he left me." From these few facts you may judge how great is the rage of worldlings, and what noble *Universalists* Christians have shown in the trials to which they have been subjected.

I will only add, the political authorities have taken the part of protecting Christians against their implacable enemies; and it should be said to the praise of the government of Piedmont, that it has annulled several measures which were designed by the majority for the oppression of evangelical Christians.

#### Schools.

We wish our patrons and friends to have as correct a knowledge of the state of our schools as possible. We do not think it of much importance that you should know the number of scholars in our schools, as they are not of much value to read.

Multitudes attend our schools occasionally, and are enrolled as scholars, who give very little evidence of deriving material benefit. In the following table we shall give you the number of readers at the several stations.

Stations.	1832.	1833.
Kesai.	4	4
Osia.	4	4
Molokai, Léai, and Kahoolawé.	4,269	499
Kahe.	1,145	2,000
Waimea, no returns, say.	2,000	2,000
Hilo.	2,590	2,590
Total.	9,687,970	9,687,970

An arithmetic, of 60 pages, for children, is in press, and will soon be printed. Other works are in a state of forwardness. The entire New Testament is now printed, and a new edition will be revised and printed as soon as practicable. The arrival of a printer, with a press and a new font of types to aid in this important department, has gladdened our hearts, and we are encouraged to prosecute with untiring vigor the business of translating.

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With regard to our high school we can only say, that after long delay we have the design of its establishment that could be done considering the unpreparedness of the mission for commencing and carrying on such an institution.

The school commenced in September last with about 25 scholars. They gradually increased to the number of 67, nearly all of whom are now connected with the school. The instruction of the past year has been confined to reading and recitation from books read, and to oral instruction from the principal. The manual labor system was early introduced, and has paid so much to the civilization of the islands. A school house, fifty feet by twenty-six inside, has been erected and covered by the schools.

There is an increase of children in our schools. Something has recently been attempted at some of our stations in the business of infant school instruction. On the whole we believe there has been a gradual increase of interest in our school system during the year, and we regard it as one of our most important auxiliaries in the work of elevating and saving the people.

#### Christian Marriages.

The marriages at the different stations during the past year have been as follows:

Stations.	1832.	1833.
Kesai.	179	334
Osia.	334	464
Molokai, Léai, and Kahoolawé.	464	179
Kahe.	1145	1145
Waimea, no returns, say.	2,000	2,000
Hilo.	2,590	2,590
Total.	9,687,970	9,687,970

The marriage covenant is generally respected, and in their domestic habits we believe the people are gradually improving.

#### Preaching of the Gospel, Results, &c.

Besides the preaching of the gospel on the Sabbath, and on Wednesdays, evening, other methods of instruction are continued. The Friday meeting is well attended at all our stations. This, however, is regarded by some as simply as a school for im-

provement in reading and thinking. We have at most of the stations another select meeting in which catechetical instruction is imparted.

The most important means, aside from the preached gospel, which we have employed, during the past year, are the *Chili and Sabbath Schools*. These are conducted at all our stations, well attended, and promise the happiest results. At Honolulu, six hundred adults are attending to the *several-day system*. This method of instruction will probably be adopted at all our stations.

In the following table we will give the number of those admitted to the church during the past year, the number now professed, and the whole number admitted to the several churches.

Admitted 1832-3.	Candidates.	Whole number.
5	5	5
103	none	195
50	14	64
29	11	20
6	none	8
4	none	17
Total.	235	45

Of these 577, who have been admitted to the church since the commencement of the mission, not more than one hundred have been excommunicated, and about four to a hundred have died, as is believed, in the faith of the gospel. The rest are in general to a man on their way, agreeably to the expectations of those who advised them. Christ-fellowship, and promise still to adorn their *[Miss. Herald]*.

THE UTILITY OF PIEDMONT.—The following extract of a letter from a Protestant clergyman in France to the Editors of the *New York Observer*, throws additional light on the origin and character of the disturbances in Piedmont mentioned in our last:

UNITARIANISM IN PIEDMONT.—*Wednesday, May 8, 1833.*

PAST, PRESENT, AND FUTURE.—It is sometimes useful to consider classes of men and nations as distinguished, like individuals, by predominant habits of thought and feeling. Some for instance, may be said to live in the Past, some in the Future, some in the Present only. The dialogue between a minister and a parishioner, who think the authority of that book must be put down before efforts to promote education can be perfectly successful—of those to whom common sense is a prior revelation of paramount authority—those who feel themselves authorized to correct the "errors and mistakes" of the authors of what other Christians call inspired books! The Bible is the only religion of men who reject the *authority* of the Bible as "more property." We did not therefore write—never have written one word that furnishes just ground for this charge which Professor Green brought and which he now repeats.

(c) Did he not? He said:

"What evidence would the editor of the *Recorder* have that many of his class of slave-holders retain their bondmen, so long as they refuse to set them free, for the sake of gain?" None, I should think, but an apologist for him, could require more decisive proof of the charge than is involved in the *crime itself of slave-holding*."

"And must we be accused of slander, if with no other proof, we charge him with enslaving his brother for the sake of gain?"

This certainly seems to us to imply that the love of gain, if not the *only* motive, is the controlling one in all cases—that it is the *one* without which no man would ever be a slave-holder.

(d) And here the position is re-asserted, viz. that the existence of the legal relation of master and slave does, of itself, convict the former of culpacity.

(e) With the character of this transaction we have nothing to do, at present, except so far as the *motives* of the purchaser are involved; and it is by no means doing us justice thus to divert attention from the question and to bring upon us the odium that attaches to every defender of robbery and tyranny. We demand adherence to the point at issue. The question is, whether the existence of the legal relation of master and slave is, of itself, conclusive proof that the former originated or continues it *for the sake of gain*?" We say it is not; and of our position we adduce an instance in which a female slave, about to be sold to a slave-dealer to be driven to a distant state, was, at her request and that of her husband, purchased by a humane gentleman at a pecuniary loss to himself—*for the sake of gain*! We ask the reader to consider whether *such a motive* can be *converted into mere property*?" (b)

I did not say, that the *love of gain* was the *only* motive, which can impel a man to enslave his fellow-men. (c) We say it is not; and of our position we adduce another instance in which a female slave, about to be sold to a slave-dealer, purchased by a humane gentleman at a pecuniary loss to himself—*for the sake of gain*! We ask the reader to consider whether *such a motive* can be *converted into mere property*?" (d) From whatever motives, the gentleman you mention might have yielded to the suggestion of that communication; and that the deep "secret," which you maintain, awakening your bosom, was owing rather to your regard for the "truth" and for your "friend," than to any hearing they might have upon yourself. May I not hope, then, that you will give a place in the columns of your paper, to a few thoughts, which the perusal of the notice just referred to suggested to my mind? (a)

They wrote "as if" a man might from Christian motives authoritatively urge upon his "guiltless" brother this alternative; to be his slave till his dying breath or to spend his days on the coast of Africa.

Then followed a circular put forth by the Agent of this Seminary, now at the East. I shall not volunteer an apology for him, could require more decisive proof of the charge than is involved in the *crime itself of slave-holding*."

"And must we be accused of slander, if with no other proof, we charge him with enslaving his brother for the sake of gain?"

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